



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

units, a scheme of regional correlation is provided, leading ultimately to a supreme educational court of seven members "before which arguments for justice might be presented and by which the evil of autocracy—perhaps the greatest in modern university life—might be presented."

This book grew out of an abortive "survey" of the University of Pittsburgh, but it has a certain general interest for educational administration and community organizers. It does not always escape the temptation to intemperate language born in part of its local origin. It slaps hard the ecclesiastical college tradition and the wasteful competition between church-supported schools; it smites the autocracy of presidents and boards of trustees, while arguing with vigor for representation of faculties and students in university management. It tilts at educational quackery and fads, but falls into a pitfall of its own digging in the overworking of the idea that chemical analysis of human glandular products may offer us the key to understanding human psychology and proper educational procedure!

Either misprints or a faulty use of words ("numerable," p. 37; "effects," "latitudinarian," p. 45; "emitted," p. 51, etc.) mark the text here and there. The publishers through a reprehensible oversight have been advertising the authors as "engaged in making the widely known Pittsburgh Survey." This book has nothing whatever to do with the real Pittsburgh Survey.

There is much to be said for the authors' vision of a mighty progressive nation of university units, and no doubt such a social organization would promote the substance of real democracy while securing efficiency in administration. But so long as a supreme court by a margin of one vote declares it unconstitutional to regulate child labor as between states, I am not very hopeful of the immediate realization of this educational utopia.

ARTHUR J. TODD

UNIVERSITY OF MINNESOTA

The Theory and Practice of Mysticism. By CHARLES MORRIS ADDISON. New York: E. P. Dutton & Co., 1918. Pp. viii + 216. \$1.50.

This volume presents in an untechnical and intimate manner an account of the stages of the mystic way with illustrations from the lives and writings of the great mystics. "The Longing for God," "The Way toward God," and "The Meeting Point" are the titles of the chapters

which describe the aims and the methods of mystical contemplation. A chapter on "Modern Mysticism" shows how this temper of mind is found in philosophers like Bergson and in poets like Wordsworth and Browning.

The author is an ardent advocate of this type of religion and evidently speaks out of very vivid personal experience. Like most mystics, appreciation and practice are more congenial to him than analysis, though this book is free from a certain dogmatism and zeal so native to its class. The last chapter, "Practical Mysticism," is a frank appeal and exhortation to the practice of mysticism, with some directions for the same.

The book is well suited to the general reader. It furnishes a short, reliable introduction to the subject. However, a novice might easily receive an exaggerated impression as to the extent to which modern philosophers and psychologists, such as William James, support the mystic's claims. The well-selected quotations in the text and the footnotes, with the references to books at the end of each chapter, invite one to go on from these pages to the extensive literature of the subject which is rapidly increasing at the present time.

E. S. AMES

UNIVERSITY OF CHICAGO

Man's Supreme Inheritance. By F. MATTHIAS ALEXANDER. New York: E. P. Dutton & Co., 1918. Pp. xvii+354. \$2.00.

Man's Supreme Inheritance is a plea for conscious control of the human organism as opposed to current psychotherapeutic methods which make their appeal to the subconscious part of the mind, i.e., to feeling-tone instead of to reason. The latter methods, such as suggestion, hypnotism, faith healing, the author regards as "dangerous in practice and uncertain in results," since they merely substitute "one uncontrolled habit of thought for another" (p. 50). They "seek to reach the subjective mind by deadening the objective or conscious mind, and the backbone of my theory and practice, upon which I feel that I cannot insist too strongly, is that *the conscious mind must be quickened*" (p. 52). Instead of wholesale commands to a "supposed omniscient subconscious self" the author would appeal to peoples' intelligence (p. 54). The author is equally out of sympathy with an education based on uncritical tradition, such as the emphasis on right- or left-handedness, and with the "free expressionists" who would leave everything to the